大正十五年七月六日印刷納本
大正十五年七月八日發行

The Young East

JULY 1926 Vol. II. No. 2.

CONTENTS

OCCIDENTAL CIVILIZATION AND ORIENTAL CULTURE . . . . . T. Naito
ETERNAL REFUGE . . . . . A. R. Zorn
STUDY OF BUDDHISM IN PRESENT DAY JAPAN . . . . . T. Kimura
SUMMER EVENING . . . . . Gwendoline Goodwin
A TALK ON BUDDHISM IN ENGLAND . . . . . A. C. March
PURE LAND . . . . . Ethel Trew Dunlap
NEW AGE AND NEW BUDDHISM . . J. Takakusu
JAPAN! BEWARE . . . . M. Subramhanya Iyer
LETTERS TO THE EDITOR:—
MAHAYANA AND HINAYANA.
AN APPRECIATION AND ADVICE.
SOUTHERN CALIFORNIA LETTER.

Notes:—

An American Lady's Good Work for Animals——Buddhism in England——An Unchristian Christian Missionary in Korea——Japan's Patriotism Greatest in the World——Tobo Bukkyo Kyokwai——Japan's Foreign Trade During Past Fifty-eight Years——Our Contributors.

THE YOUNG EAST PUBLISHING OFFICE, HONGO, TOKYO
30 SEN A COPY

To Our Friends and Readers

The world is now face to face with a new epoch, in which a turning point must be marked in what has been called civilization.

What preparations must we young Buddhists of Japan make to meet this coming new age? As we put this question to ourselves, we feel that we have a great mission to accomplish for the East as well as for the West.

What is our mission for the East? To harmonise and bring to mutual understanding our brothers and sisters of the Asiatic countries, to make them recover their lost vigour and to unite their efforts for the restoration of ancient civilization of the Orient, which gave birth to great religions, deep philosophies and noble arts. This is the mission which calls to task all the young men and women of all the Eastern countries. We must free ourselves from the chains of moribund traditions nor must we allow ourselves to be tied up by the fetters of entangling formality and conventionality. We must put to fire dead or dying leaves to welcome in their place fresh buds full of life and vigour. In this way, we must bring back to life the old East, the sick East, the dying East.

Do not misunderstand us. We are neither advocates of imperialism nor enemies of the West. In proclaiming, as we have done, our mission, we are simply speaking in the spirit of peace and love, in that of Buddha, which transcends national boundaries and regards all races in equal light.

What is our mission for the West? It needs scarcely be said that the civilization of the West, laying, as it does, too much importance on the material side, is a lame civilization. In fact it finds itself at a dead-lock today. If civilization is really what the present civilization of the West represents, it is a curse, instead of a blessing. The shortest cut to remedy its shortcomings and make it complete is, in our opinion, to spread to the West the culture, philosophy and faith of Buddhism. By doing so, we must endeavour to induce many men of the West to give up the prejudice and pride they hold in regard to race, religion and politics. We feel that it is our duty to implant in their minds the spirit of Buddha, whose love extends not alone to men but to all living creatures on earth. Such is our mission for the West.

This insignificant little jounal is certainly too feeble an organ to be compatible with the ambition we cherish. It is, however, our first step towards the realization of the great aim we have in view. Through this medium we desire to show to our friends abroad, possessed of the same faith as ours, what we young Buddhists of Japan are thinking of and doing. We desire to make this journal a bond of unity by which they and we may work together for the achievement of our common object.

A few more words. We hope that our friends and readers will understand that we are followers of the Mahayana school of Buddhism. As such we are neither dreamers nor pessimists. We make much of action, and while earnestly thinking of the life beyond, we seriously regard the life we live now. Towards other religions we are tolerant and entertain no enmity whatever against people holding faith different from ours, while in regard to race and other matters, we have no notion whatever that East is East and West is West. In short, we hope that our friends and readers will understand that we shall endeavour to the best of our ability and in our humble way to attain the great object we have in view, "with malice towards none, with charity for all."

THE YOUNG EAST

(A Monthly Review of Buddhist Life and Thought)

VOLUME II — NUMBER 2

JULY 8, 1926

OCCIDENTAL CIVILIZATION AND ORIENTAL CULTURE

I. Culture and Value of Wealth

While I was staying at Paris during my recent travel in Europe, I met a certain statesman who had just arrived from home at the French capital after travelling through the United States of America. He was profuse in the praise of America, referring among other things to the wonderful magnitude of her economic organization. He also spoke with enthusiasm of leading men of America. "In America," he said, "I could easily see them at the appointed time. But here in France everything is old-fashioned. I often have had to wait for half an hour or so before I could see a Frenchman of note."

I could not agree with him in the admiration of America, for I had formed an opinion greatly differing from his concerning the civilization and culture of Europe and America. I said that there was no need for Japan of becoming a nation like America and that I hoped that she would never become another America.

My opinion of European civilization was formed when I visited England. As far as economic organization and modern civilization are concerned, this country is the most advanced in all Europe. In my opinion, however, her great wealth, which has been made in the course of the last two centuries, is a curse instead of a blessing, as it apparently is for her rapid economic advance has greatly impeded her cultural progress.

As everybody knows, England's great wealth has come to her first from the great natural resources in her overseas colonies and later from the sale of her industrial products to the colonies and investment of enormous amounts of capital in them. In this respect, the United States of America is in a still more advantageous position, she being richly endowed at home with nearly all materials making for great wealth. On the other hand, Japan is in a

pitiable position. She is poor in natural resources and has no great and prosperous colonies overseas. Accordingly she has to make money by carrying on foreign trade under great difficulty. Nevertheless, I am thankful for the very fact that Japan is poor.

England is to-day the richest and most powerful country in Europe. But were she to disappear to-day, has she much which she can leave to posterities as products of her culture? It is doubtful that she is very much superior to any of the other European countries in this respect. As for America, she is entirely out of the question.

What is the aim of a nation or a race existing in this world? Is it the accumulation of wealth or the attainment of a culture contributory to the advancement of mankind? The correct answer to this question is quite plain. The most important question for a nation or a race to consider then is: How does a culture develop? Money-making is a means necessary to a certain extent for attaining a culture, but if money-making is indulged in too much and too much wealth is accommulated, it acts as poison on culture, stopping its progress or causing its ruin. Culture cannot be obtained by efforts lasting for only a hundred or two hundred years. Considered from such a point of view, Japan, which is poor and has to put forth strenuous efforts for building up wealth little by little, is in a very fortunate position. Who knows? While she is struggling, she goes through a severe training and ordeal and the root of culture goes deep into the ground. A culture attained in such a way endures and does not sink into oblivion even though the nation possessing it may perish. Evidence of this I have found in what I have seen during my sojourn in Europe.

Such being my opinion, I cannot admire Europe, much less America, as statesmen, businessmen and similar classes of people do. Rather I think I have discovered in Europe the priceless value of Oriental culture.

To illustrate with a few simple facts. The first time I set my foot in Paris, I was struck with amazement at the artistic beauty of most of the monuments standing in its parks and streets. I felt as if I were in the gallery of Rodin and felt sad, thinking that none of our living artists would ever be able to produce anything like them. My pessimistic feeling, however, vanished when I later visited London, where I was no less astonished than in Paris at the poorness of its statues and other street ornaments. In fact I thought that Japan had better hope than England to produce real objects of art. I visited museums and similar institutes and as a result of my inspection of objects of art shown in them I have come to the conclusion that at least in regard to ancient engravings Japan possesses finer specimens than England does. At the time of my visit to England, an exhibition was open at Wembley where products of British colonies all over the world were on show. I found

that many exhibits from India and even from Burma displayed there were such as few Englishmen of the present day could produce as far artistic design and skill of execution were concerned.

II. True Aim of Race

In fact I was so strongly impressed with the disparity seen in the degree of culture between England and India and her other Asiatic dependencies that I began even to question the rationality of Englishmen giving rule to a country like India which possessed so highly advanced a culture. I saw in the Indian Hall of the Victoria and Albert Museum specimens of ancient art from India. These appeared to me to be too precious to be possessed by Englishmen, who, I thought, could never produce anything so wonderfully beautiful and perfect. And I was led to thinking what was the object and aim of a race: whether it was making itself wealthy and powerful or attaining a high degree of culture.

After this, I made for myself a point of view in observing things obtaining in Europe. I found that even Austria, a country which has been reduced to the position of a third-class nation after the Great War, excelled England in regard to arts. From this, and other points of deduction, I have come to a conclusion that Italy was originally the centre of European culture and that the nearer a country is to Italy the deeper was the cultural influence it had received from Rome.

In matters of religion, many Japanese, who have come under the influence of Protestanism introduced from America, hold the opinion, as many Englishmen and Americans of poor education do, that Roman Catholicism has done much injury to the progress of European culture. Upon observation of the real conditions obtaining in Europe, however, I have come to think that the Catholic nations possess higher culture than the Protestant.

Now what is culture? Interpreting it in a broad sense, scholars include in it political and economic life of people, but I think that even excluding politics and economics from the life of people, there still remains culture in its narrow sense. To illustrate what I mean by analogy. The essential components of an individual are his intellectual, physical and moral faculties, but besides these he possesses what is called personal character or culture. The intellectual, physical and moral faculties are a gift of nature and may be developed by an individual even though he has little culture. But these do not give him character or culture, which is essential in making him a perfect man. Similarly besides wealth and power, economic organization, industrial development and advanced mode of living, a nation or a race must possess a special character or culture of its own, if it desires to occupy a proud position in the history of mankind.

It is extremely difficult to measure the culture of a nation

or a race, more difficult to measure that of an individual. For example, let us try to compare the culture of China with that of Japan and consider which is higher. Most Japanese will say without hesitation that theirs is higher than that of the Chinese. The measure with which they determine its value is very superficial. They say that Japan is strong and China weak, and that while the Japanese are intensely patriotic, the Chinese are lacking in the idea of nationalism and the sense of patriotism. The strength of a nation and the sense of patriotism of its people are no doubt some of the elements constituting its culture, but to measure it with these only is extremely dangerous.

The Americans are now the richest and most powerful nation in the world. No doubt they consider themselves as having attained the highest stage of culture so far achieved by mankind. But looked from the angle of European nations possessing the same sort of culture, can they be said to be a nation possessing a highly advanced culture? An upstart, who rolls in wealth, is often a worthless man as a man of character. Similarly American culture is worthless. In fact, wherever the influence of American culture predominates, the condition is found to have deteriorated. It is the common complaint of intelligent Europeans that due to the invasion of American influence, Europe is rapidly being vulgarized.

III. The Culture

When Japan first opened her doors to foreign countries, the Japanese were impressed with the wonderful structure of the civilization of the West, particularly of America, but they were not so much impressed with personal characters of individual Westerners with whom they come into contact. Americans of that time were not so vulgar as are Americans of the present day, but the Japanese did not regard them as particularly respectable as individuals. On the other hand, though the Japanese of that time were very much behind Westerners in regard to knowledge, they were not so low in personal character as to be looked down by foreigners. This is evident from the fact that many of the officials of the Shogunate Government, who took part in diplomatic transactions, were respected by foreign diplomats with whom they associated. Individually the Japanese were no mean people. On the other hand, the Chinese may not be so respectable as individuals, but as a race they have something superior in culture, which can favourably bear comparison with any possessed by other races. Thus it will be seen that the culture of a nation can not correctly be measured by the standard of its material civilization only.

In this connection, I recall what I observed at the Wembley Exhibition. Among the exhibits shown there, I noticed a model of the London Bridge as it existed prior to the great fire of

1660. I learned therefrom that the pathway was paved with stone slabs and that on both sides of the bridge there stood shops in a row. All this shows that London with its roads paved with stones was in its early days a city far more primitive in feature than Suchow or Hangchow of China, the streets of which are likewise paved with stones or bricks. Suppose some Englishmen, who lived in London of the seventeenth century came to China and saw Peking or other great Chinese cities, which had far better buildings, roads and bridges than London did. They would have been struck with admiration and would have considered China a great country very much more advanced in civilization than their own country. England made a wonderful progress since that time in consequence of the utilization of scientific discoveries and invention and her cities are splendid in appearance. But has England made any equally remarkable progress in the realm of thought and philosophy, not to say in the field of culture ?

Of course during the last two centuries England has made some progress in culture, but it cannot be said that meanwhile China has made no progress in things intellectual and cultural. To-day there is a great difference between England and China in appearance, but strip the former of the covering called modern civilization and compare her with the latter. It will be found that there is no marked difference between the two in regard to culture.

To me it appears that the correct standard for measuring the culture of a nation or a race is neither its economic condition nor its wealth, but is its literature and art rather than its science or philosophy. To illustrate what I mean again by analogy. The intellectual faculty of a child develops between the age of 6 or 7 and that of 13 or 14, but it is very much later that his taste begins to develop and it takes years to mature. Similarly when a nation or a race attains a certain stage of development it comes to possess science and philosophy in their simple form, but it takes years before it begins to have literature and art.

With regard to the industrial side of life, the progress of a race goes on from handicraft to manufacturing industry, but with a highly advanced nation its manufacturing industry gradually advances towards technical arts and culminates in returning to the form of handicraft. It is a common way of measuring the progress of a nation by the degree of development of its manufacturing industry. But this is not a right way. Manufacturing industry, which aims at production in large quantities, accompanies the evil of destroying individuality and is at variance with the purport of true human progress. In the end man must develop such industry as will fully satisfy the desire for individuality. In other words, man must ultimately return to handicraft, after going through the stages of manufacturing industry and technical arts.

True cultural life considered in this sense is not the conquest of nature. Neither is man's conquest of nature his highest aim. A life that protects nature, nurtures nature and is lived in harmoney with nature is true cultural life.

IV. Comparison of Occidental and Oriental Residences

A comparison of the East with the West in regard to residences may be interesting. Unthinking people seem to regard Western houses built of stones, bricks or reinforced concrete as superior to Chinese or Japanese houses constructed of wood. In some places people first built houses of such material as wood or bamboo but later so advanced as to use bricks and similar material for building purpose. This, however, does not necessarily mean that they made cultural progress, it being nothing more or less than an economic change in their life. In some other places residences developed from caves to brick or stone buildings. In Southern Germany or Switzerland until quite recently people lived in very large primitive houses built of wood, just like those to be met with in Shirakawa District in the mountainous province of Hida. Sometimes one comes across in those parts of Europe houses built partly of wood and partly of bricks. This is proof that the development of houses from wooden structure to brick has not taken much time.

In North China, in view of the climatic condition prevailing there primitive people dwelt in caves, while in South China wood and bamboo were chief building materials. In modern ages, both in North and South China magnificent buildings such as palaces or temples were as a a rule built of wood. Especially in North China, which have but few forests, the use of wood as building material meant luxury. Such magnificent buildings still standing as the Confucian Temple in Peking and the Mansolea of Ming Emperors in a suburb of Mukden were built of lumber brought from remote mountains of Szechwan and Yunnan Provinces at immense cost, so that such buildings are considered to be incomparably finer than any edifices constructed of bricks and stones. And as a matter of fact throughout Europe there is no such magnificent building as the Imperial Palace of Peking. The so-called palaces in England are no better than castles improved and bear no comparison with Chinese palaces. French palais and Italian palazzo are only big buildings suggesting hotels and are scarcely worthy of the name of palace. Neither is an Austrian palace called burg a real palace. In fact it may be fairly said that Europe has never been able to erect such magnificent buildings as those we find in China.

People usually look down with contempt at small wooden houses as primitive. They forget, however, that there are among such houses not a few which have been built at great cost. For instance, many small houses which are used by wealthy Japanese on the occa-

sion of tea ceremonies have been built with valuable material. In fact it is not rare that one of such houses has cost more than a fairly large-sized concrete building. It cannot of course be said that a costly building is artistically good, but to a man of taste a wooden building, which is possessed of real artistic beauty is certainly preferable to an ugly building of immense size built of reinforced concrete. It is certainly no culture to rejoice in the possession of such hideous buildings as American sky-scrapers. If it is civilized to erect a tall and big building, ants which set up absurdly high structures in proportion to their stature, might lay claim to higher civilization.

From a book recently published dealing with America, I have learned that for the sake of economy Americans decorate their houses only on the side facing the street, leaving the other three sides untouched, as these are concealed from sight by adjoining houses. The writer of the book refers to this fact in high terms of praise, but to Japanese of good taste such a devise is repulsive, for they like perfection in every detail, no matter visible or not. In Venice and some other Italian cities I have found that houses are decorated even in their abscure parts. No doubt it is uneconomical, but their taste forbids them to do otherwise. This comparison between America and Italy in regard to architecture is illustrative of difference in taste between a nation with shallow culture and a nation with deep-rooted culture. If there is a man who prefers the American way of life because it is more economical, he must be said to be a man who is possessed of little taste and culture.

In regard to clothes we find similar cultural difference between the West and the East. For instance, the Chinese prize furs and especially those obtained from wild beasts. Their costliest fur clothes are those made of choicest parts cut from many furs. In order to obtain them forests must be protected at great cost and so man has to live at peace and in harmony with nature. Such a life is true cultural life. In Europe as a result of devastation of nature, people can no longer obtain furs in their home lands and so they have to rear sheep to obtain material for making woollen cloth. It is less expensive, but an economical life is not necessarily a cultural life.

In regard to articles of daily use, as I have already referred to, there is found a great difference in artistic value between products of England and those of India. Superiority is also seen in articles produced in other Oriental countries over those of Europe. For instance, sword-guards, lacquer wares and similar specimens of Japan handicraft in the the collection of Western connoiseurs are by no means of the best quality, but as compared with Western products of similar nature they are incomparably superior in artistic design and execution. In pottery it goes without saying that the Orient is or rather was far ahead of the Occident, as is evidenced by the fact that

best specimens of pottery on show in European museums are invariably those brought from China. In fact it is due to the stimulus given by Chinese pottery that European keramic industry has made great progress in recent years.

V. Chinese and Japanese Cultural Life

Another special point in the cultural life of China and Japan is the utilization of ancient objects. In China as early as Sung Dynasty, people prized objects excavated from the earth and devoted much time and energy to their study. In recent ages, Chinese have come to make use of them in their daily life. In Japan too antiques are highly prized by men of taste. In Europe men are occasionally found who are deeply interested in such objects and are carrying on deep studies of them, but it is a question whether even such men appreciate and enjoy a life of culture of Chinese and Japanese by their utilization of objects of art left by their forefathers.

In short the cultural life of the East, especially of China and Japan, is a life that passed the stage of transition from primitive life to civilized life many centuries ago, and besides making the most of civilized life, has succeeded to a great extent in making life one of taste and art. The Oriental people are not contented with the conquest of nature, with the utilization of spoils from nature, but further desire to protect and nurture nature so that they may live in harmony with such a nature as is best suited to their happy living. Such cultural life can hardly be understood and appreciated by Europeans, much less by Americans, who consider the exploitation of nature as synonymous with civilized life.

It takes a race a very long time of training before it can attain the stage of cultural development of the East. Just as a man, who amassed a great fortune in his life time, can not acquire refined character for all his wealth, a nation can not become a nation of culture in a short time. A nation can possess refined taste and culture only after slowly going through ages of severe training. It is often found that even poverty is useful in the healthy development of a nation, for it taxes it to use its intellect and taste to the best advantage. A nation or a race, which has passed through such stages of cultural development, possesses strong vitality and survives political or economic degeneracy. China and India may be said to furnish good examples. I am inclined to think that France and Italy are more or less approaching this stage of cultural development.

To contribute to the cultural progress of the world, the Oriental people should be careful not to lose the superior culture they possess until the Occidental people catch up with them. In this respect, Japan, which is extremely poor in natural resources and to strive several times harder than any Western nations in order to

build up the minimum of wealth, must be said to be exceedingly fortunate, for she is in the least danger of losing her culture under floods of gold.

TORAJIRO NAITO.

ETERNAL REFUGE

I have found eternal refuge
In the Blessed One, the Lord.
O what peace, what joy and comfort
This assurance doth afford!
By His pure example guided,
Constant shall my efforts be
Till, o'er self and sin triumphant,
I arise in purity.

I have found eternal refuge
In the Buddha's sacred Word,
Truth aud Wisdom's priceless treasure,
By His love on man conferred.
There His glorious Path revealing,
Out of earthly woe and night
He will lead me safely onward.
To Nirvana's joy and light.

I have found eternal refuge
In His Holy Brotherhood;
All my powers consecrating
To promote His reign of Good.
When His Truth the world shall lighten
As the sunlight from above,
All the nations sweetly blending
Evermore in peace and love.

Threefold is my blessed Refuge,
Yet in essence ever one;
Power, life and light descending
From the Universal Sun.
Buddha's holy life inspires me,
Light His Doctrine sheds within,
Strength in fellowship I gather
Full enlightenment to win.

A. R. ZORN.

STUDY OF BUDDHISM IN PRESENT DAY JAPAN*

In the preceding paragraphs we have given an outline story of the various institutes and facilities for studying Buddhism. Now let us see the remarkable changes that have been brought about to the contents and objects of Buddhist studies, which are of much bigger interest and importance than the description of those Buddhist institutes, for these show us the various aspects special to the modern method of Buddhist studies. Of course it is no easy task to cut a clear line between one and another of such aspects, because they are all mingled together in some way or other, but we will try to classify them into several subjects by their characteristic features.

Historical Study

Formerly it was believed that all the contents of the Sutras and Vinayas were the direct copies of the holy words of Gautama, and overlooked the fact that many revisions had been introduced into them during the long time since Gautama passed away. Buddhist scholars of the Meiji era, however, have been paying a great deal of attention to the chronological study of the Sutras to acquire an exact knowledge of the development and changes of the Buddhist creed and doctrine. At the same time, they have made a painstaking study of the history of temples and cloisters to see the development of the influence of Buddhism. And Buddhist history now occupies an important position in the studies of Buddhism. Buddhist history is generally divided into the two subjects of the history of temples and the history of the creed, which may be subdivided as follows:—

a—Life of Buddha.
b—History of Sutras.
c—History of Hinayana Buddhism.
d—History of Mahayana Buddhism.
e—History of the spread of Buddhism.
f—History of the Buddhist Texts.
g—History of Buddhism in India.
h—History of Buddhism in China.
i—History of Buddhism in Korea.
j—History of Buddhism in Japan.
k—History of the Development of Various Buddhist Sects.
l—History of Buddhist Fine Arts.
m—History of Buddhist Literature.
n—History of Buddhist Civilization.

All these are subjects of careful study of many specialists. The historical studies of Buddhism were first advocated by

* This is the concluding part of Prof. Dr. Taiken Kimura, the first half of which appeared in our issue for June.

Dr. Senjo Murakami. Many books on those subjects have been published by numerous Buddhist scholars.

Systematic Study

In the historical study of Buddhism we tackle all the problems concerning the religion by their chronological order, while in the systematic study of it, we make analytical, unificative, general and critical inquiries into the doctrine and creed of Buddhism. This side of the Buddhist studies also forms an important feature of the present method of study. Buddhist students of ancient days mostly aimed at the acquisition of the doctrines of a special sect, in which they were interested. Therefore, none of the Buddhist students of the old days tried to explain the resemblance of the creed of a sect to that of another, or the relation between two different sects from the view point of a critic, nor did they try to make a systematic inquiry into the thought and spirit of Buddhism at large without adhering to the text of such part of the sutras as concerning the special sect, to which they belonged. Much less did they try to grasp the fundamental doctrine and thought of Buddhism by studying the religion from a wider and higher platform. As for studying the general spirit and creed of Buddhism with an eye of a critic it was never thought of by all the Buddhist students of ancient days. In present days, however, all the students of Buddhism are required to make systematic and comparative studies of the different religious sects. Consequently many good books have been published in recent years in this connection, though the accomplishment of complete researches of all the different Buddhist sects remains as yet as a hard problem, because the task is extremely difficult. Moreover, it is quite possible that the systematic study of Buddhism will impose on the Buddhist students an endless varieties of hard problems to tackle with just as the historical study will. So it is essential that Buddhist students should be prepared to overcome any and every obstacle in their way of researches with courage that knows no failure.

The systematic study, as we call it here, consists of the unificative study of the different creeds of the various Buddhist sects, the pilosophical and critical studies of the traditional interpretations of the Buddhist doctrines, the comprehensive study against the word-by-word researches of ancient days, the bird's-eye-view researches of the fundamental thought common to all the different sects of Budhhism against the mere enumeration of the different creeds of the various Buddhist sects, etc. These are the different modes of studying Buddhism at large. But there are cases in which students study only some special portion of the sutras, problems, creeds etc. in a systematic way. Such cases are the study of the primitive Buddhism, Abhidharma Buddhism, the Tendai Philoso-

phy, the Kegon Philosophy, Buddology or the Doctrine of Nirvana. At present, these partial researches of Buddhism are being more thoroughly conducted than is the general study of the religion.

The Buddhist scholars who started the systematic study of Buddhism for the first time in this country were Dr. Yenryo Inouye (Bungakuhakushi) and Dr. Senjo Murakami (Bungakuhakushi). They were later succeeded by many Buddhist scholars, who published many books recording the results of their valuable researches.

The Original Text and the Text Critic

Formerly the Chinese text was the sole material of all the Buddhist literatures of Japan. The recent discovery of the original copies of the Sanskrit in India and of the Pali-text in Ceylon have given rise to the study of Buddhism on those original texts. The Pali-text conveys to us the Buddhist thought of the primitive age, and the Sanskrit-text nearly the same thought as is expressed in the Chinese-text. Therefore, the study of those two texts has an important bearing on the basis of the historial and systematic studies of Buddhism, which are the two characteristic features of the present method of Buddhist studies.

In connection with the study of the original texts, students have started the critical study of the holy texts. For this purpose, they make comparative studies between the Chinese-text and the original one to discover the difference between them, compare the two original texts to know the time of their compilation, and study different Chinese texts to find out mistakes therein. They are achieving so remarkable successes in this line that some of traditional interpretations have been partially upset by their discoveries. In more recent years, they have started also the study of the Tibetan-text. Moreover, the recent discovery in Central Asia of some scraps of paper of various languages have enabled the Japanese students of Buddhism to delve into the minutest details of the critical study of the religion.

The Japanese scholars who commenced the study of the origional texts for the first time in this country were Dr. Fumio Nanjo (Bungakuhakushi), and Dr. Junjiro Takakusu (Bungakuhakushi), and the scholars who were the poineers in the comparative study of the holy text were Dr. Masaharu Anesaki (Bungakuhakushi) and Dr. Bunzaburo Matsumoto (Bungakuhakushi), and all the colleges established by the various Buddhist sects are making successful studies after these pioneer scholars.

Study of the Primitive Buddhism

It hardly need any explanation that both the historical and systematic studies of Buddhism must be begun with an earnest attempt to grasp the truths of the religion of Gautama. The Buddhism which we were taught

in the past was full of the interpretations of the words of Gautama in the light of creeds appearing during the long time after his disappearance from the human world. Through such interpretations, however, one cannot get the real meaning of the words of Gautama. In other words, if we accept all the contents of the Buddhism of the ancient days, we are obliged to disregard the real course, by which the Buddhist thought in the age of Gautama is of great importance. Fortunately, a remarkable progress has been achieved in this connection due to the discovery by Dr. Masaharu Anesaki of valuable meterials and data in the Pali-text as well as the Chinese text of Āgama sūtras which have long been put aside by Buddhist students as having no significant value. Now professors of Buddhism in the Imperial Universities and the private colleges established by Buddhist sects are giving great attention to the study of primitive Buddhism. They have accomplished many successes in this field of studies, the biggest success achieved by them being that they have upset the long established mistake that the doctrine of Gautama is Hinayana Buddhism; and have made it clear that Buddhism as taught by Gautama comprises all the doctrines of both Mahayana and Hinayana giving a bright light to the study of the development of Mahayana Buddhism. All the various sects of Mahayana Buddhism are now making efforts to find out the exact course and steps by which their creeds have developed. Strictly speaking the study of primitive Buddhism is but a portion of the historical and systematic studies. At present, however, the study of it is so popular among the scholars, and the results of its study so important and successful that no Buddhist scholars can disregard primitive Buddhism.

Comparative Study

By the comparative study we mean here the study of Buddhist thought by comparison with the fundamental thoughts of other philosophies or religions, and is included in the historical or systematic Buddhist study in the liberal sense of the word, or should serve as preliminary or supplementary study for historical or systematic researches. The first task which we have to take up in this field of study is the comparison of Buddhism with other branches of Indology, such as the Indian philosophy and religions other than Buddhism. This means another big difficulty, for Indian philosophy is a science, which has not as yet been completely studied. Therefore, scholars have to start with the study of the philosophy itself before they take up the comparative study of Buddhism. In this regard, we may well feel proud of having Dr. Tetsujiro Inouye, and Dr. Junjiro Takakusu, who are earnestly working on this difficult problem.

There comes next the comparison between Buddhism and Chinese thought. It is a well

known fact that Buddhism met with an earnest welcome in China, and accomplished so remarkable a development there that such new branches of Ekayana Buddhism as the Tendai, Jodo, and Kegon sects were established in China. Buddhist scholars have to make it clear how Chinese thought assimilated itself with Buddhist thought, how the Chinese people established a Buddhist creed peculiar to them, and what effects had Buddhism on the then new philosophical idea of the Sung and Ming dynasties. All the problems are at present being studied by a number of first class specialists.

The comparative study of Buddhist thought with the philosophical idea of the West is of no less importance, and is an extremely difficult task, because there is no historical connections between the two. A general comparison between the two is almost impossible owing to the lack of necessary data, but the comparative study of some part of Buddhism with some portion of Western philosophy is almost essential to the perfect study of Buddhism. Scholars must always refrain from jumping at hasty conclusions. In this sense, we deem it almost hopeless to accomplish anything very noteworthy in this branch of study, and believe it is very important that we should take in strong points of western philosophy in the study of Buddhism. All the up-to-date scholars of Buddhism are giving some attention to this side of study. Buddhist scholars are also required to study Buddhism as a subject of study of the religious science and religious philosophy.

In the foregoing paragraphs, we have given an outline description of some of the characteristic features of the modern method of Buddhist studies looked from the practical side only. If we say something about the traditional method of studies, which is inherited from the era of the Tokugawa Shogunate, we shall have to give a further lengthy description. The old method of studies, such as the preservation of the old established creed, by means of commentary made in ancient days is still popular in some parts of the country, while some are adopting such a peculiar way of study as pertaining to both the old and new methods. They published old books on Buddhism with annotations having special features of the new age. Works of this sort are more or less aimed at the popularization of Buddhism, and are, therefore, published in an astonishingly great number.

Present Ploblems

As we have so far stated, we have already finished all the neccessary preparation for pursuing the new method of studying Buddhism, and have achieved the first success expectable from such preparations. Now, what we have to do is the accomplishment of a second and a third success by maintaining our efforts in the future. The first problem that encounters us in this regard is the establishment

of a complete method of study. It is already understood that the historical and systematic studies represent the two biggest sides of the study of Buddhism. But we must find out in detail the best way to carry them out.

We have one more problem to settle. That is how to study Buddhism from the viewpoint of scientific and philosophical values thereof. What philosophy does Buddhism offer us; what thought and what science does Buddhism contain? In other words, what is the attitude of Buddhism towards life, towards the theory of cognition, towards psychology, towards morality? These are some of the big problems that modern scholars of Buddhism are trying to solve.

Further Buddhism is offering many problems of more practical nature. The reason for faith and the rational explanation of Nirvana, of religious experience, etc. are being studied in some quarters of Buddhist circles, while, in some others the relation between the Buddhist spirit and social affairs, measures Buddhist should take for social benefits and other problems of more or less practical nature are being discussed with zeal. Buddhism is thus offering subjects for deep study as its history and doctrine on the one hand and problems of such practical nature as the spiritual welfare of individuals and material help for social benefits. And we believe it is the study of such practical problems that has the most intimate and close relation with the real nature of Buddhism as religion.

SUMMER EVENING

Oh Wind! cleanse me with thy breath, purify me, make me clean,
Oh fir-tree! give me thy caress as I pass, brush my cheek with thy fragrance,
How can I remember the multitude, the teeming noisy world,
When the sky of God has bent and kissed my mouth?

GWENDOLINE GOODWIN.

A TALK ON BUDDHISM IN ENGLAND*

On the Full-Moon Day in the month of May, Buddhists all over the world commemorate the Birth, Enlightenment and Passing Away of the Founder of their Religion, He whom they reverence as the Master of Wisdom and Compassion, the Lord Buddha.

For two thousand five hundred years this WESAK festival has been celebrated.

What is the secret of this wonderful continuity of veneration, and what its significance?

It is a far cry from London in the year 1926 to the banks of the Ganges some 2500 years ago, yet our Aryan ancestors then, in those far-off days, pondered over the same great problems which perplex us today, the mysteries of existence, the secrets of Life and of Death.

So in India of that time, when religion had degenerated into a formula of soul-less incantations and degraded sacrificial orgies, even as before and since, the hour of need produced the Man.

Heralded by a line of Reformers, whose kingly thought is enshrined in the Philosophical Upanishads of India, Gautama Buddha was the son of a reigning King. Reared in the midst of luxury and refinement, from which the stern facts of life were excluded, he appeared to possess all that the heart of man could desire, but gates of gold could not keep the Prince from his high destiny. The efforts of the King, his father, to set his mind on earthly domination and power, were of no avail. The will to *know* removed the barriers set in his path, and the facts of life in all their stark reality lay bare before his eyes: everywhere suffering, impermanence, disease and death.

His heart yearned to find some explanation of its mysteries; some release from its everlasting round of sorrow; some place of permanent peace, if such could be found. Realising that amidst the luxury and pomp of the Court this might not be, he renounced home and kingdom and wandered forth, clothed as a beggar, penniless, alone, to find the secret of life, the cause of suffering, and how that cause might be removed.

For six long years he sought truth at the feet of all the great teachers of his day, but none could bestow that wisdom which he sought. Then came the realization that each must find truth *for* himself and *in* himself. That in man's innate

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* Buddhists all over the world will be glad to learn that a talk on Buddhism was broadcast by Mr. A. C. March, Editor of *Buddhism in England*, on the evening of May 27 last from the London Station of the British Broadcasting Company. That this event was of great signifiance needs no lengthy explanation on our part. Not only has Buddhist teaching been put before a wider audience than ever before, but the fact that the Buddhist movement in England has been able to obtain this recognition is a matter for which all of us should feel deeply thankful. This is the paper from which Mr. March read. It has been kindly placed at our disposal by the Editorial Committee of the monthly magazine, of which Mr. March is Chief.

divinity lies the secret of his pilgrimage and goal. And so, seated at the foot of the Bodhi tree in deepest meditation, he penetrated through the veils of illusion that blind our human eyes, and achieved that timeless Wisdom that his fellow men had sought in vain.

Then came the Great Temptation. Who would be able to realise the Truth he had attained? But the world was waiting for the secret that would set men free: there were those who were ready for the vision of Truth, for the revelation of Freedom which he alone could make, and so the Great Decision was made. For forty-five years the Enlightened One travelled across the length and breadth of Northern India, teaching the Law by which, if men so desired, they might be free from life's unrest; by which they might attain the abiding Peace of the Real.

"Listen," he would say, "and if you cannot agree with me, go your way. *I* have placed the Truth before you, but it is for *you* to make it your own." "I teach you what I have discovered, the Way to the Great Peace, but *you* must tread the Way. Not even a Buddha can save you from yourself and the consequences of your actions. Work out your own salvation with diligence."

And so the feet of India were once more set on the Path of spirituality, and its missionaries went forth East and West spreading the Gospel of the Unity of Life, which has been the Light of Asia for two milleniums and a half.

What is this Teaching? It is no new Law. Always there has been this teaching in the world, although often distorted almost beyond recognition, and often unseen because the eyes of men have been blinded by egoism. But from time to time, as the need has grown acute, one of these Enlightened Ones, or Buddhas, has re-proclaimed the message to a world weary of groping in the darkness.

And this Teaching, so simple in its formal expression, yet so profund in its implications, is that of the spiritual solidarity of humanity.

Humanity, says Buddhism, is a unit, and in so far as it does not express or manifest this innate unity, so long is it imperfect, unhealthy, diseased.

So long as each individual works and strives for his own benefit; so long as he identifies himself with his body, with his feelings and with his mind, which separate him from his fellow-men, instead of realising his innate oneness with all, so long is he working against the evolutionary trend, so long is there unrest, sorrow, illusions.

The same rule applies, of course, to communities as to individuals, small or large they must work in the interests of the greater community of which they form part.

Separateness is known, in Buddhism, as the Great Heresy; the great illusion which produces sorrow, dissatisfaction, unrest. Whereas altruism, the expression of Unity, is ever productive of happiness and peace.

What a lesson is here for the world to-day, were it only

ready to appreciate this message, and to act upon it.

Then we come to another essential doctrine as simple, and as significant as the one I have detailed. The doctrine of Universal Causation.

The West is familiar with the Law of Cause and Effect in the physical world, where scientific investigation has been able to demonstrate its truth, but so materialistic is the West that it is unable to realise the operation of this same law in the super-physical realms where investigation along normal lines cannot be carried on. To the Buddhist the Law is Universal, prevailing in the realms of the desires and of the mind, as it does in the realm of the physical or material. The same inviolable Law decrees that like shall produce like; that effect follows cause, and that cause must precede effect, in the *moral* world as in the *material* world. Let us think for a moment what this assertion signifies.

It means that the character of each man is self-created; that as he thinks and acts, so he is. It means that none can escape from the result of this thinking and acting, whether that thinking and acting be good or evil. For every thought and act the appropriate result must follow, there is no escaping its effects. Through the gateway of death, and back again through the gateway of life; life after life your deeds follow you, for you are the embodiment of your thoughts and deeds.

The Law is just and inviolable; so long as you think and act for self, for that illusory self which the blindness of egoism creates, so long will you have misery and unhappiness to bear. Here we have the great secret of the optimism of Buddhism, and the happy disposition of its followers. They know they may rely absolutely upon the Good Law. It will give them exactly what they have earned; it knows no favouritism and it makes no error. As an expression of Unity, it ever works against separateness, ever towards righteousness and perfection, and in so far as each individual works with it he is widening his horizon of love and compassion which ultimately must embrace all that lives. The goal is therefore the complete realisation of the fundamental unity of life, and with that realisation comes that perfect peace which passeth the understanding of the intellect, which transcends all forms of separation, and experiences the unity of the real amidst the diversity of the transitory.

For his perfect life and his perfect teaching, then, is the Buddha revered, Five hundred million lips daily repeat the Buddhist declaration of Faith, but the true Buddhist is not he who repeats a formula of faith, but he who understands the fundamentals of the Doctrine and attempts to live them in his daily life. It is not a creed to be accepted on faith, but a scheme of moral self-culture to be lived.

From the Buddhists of Great Britain assembled in London to-night I bring GREETINGS to their fellow Buddhists all over the World.

GREETINGS to the Buddhists of Ceylon, stronghold of the ancient faith.

To the Buddhists of India, land of its birth.

To the Buddhists of Burma and Siam.

GREETINGS to the Brothers of the Mahāyāna in the Far East, in Hawaii and the Islands of the Pacific Seas.

To the Buddhists of America in their thousands, and to all those in Great Britain who cannot be with us to-night.

GREETINGS: a Joyful WESAK, and the Blessing of Peace.

PEACE TO ALL BEINGS.

PURE LAND

I

There's a land of sunshine:
There's a land of flowers,
Pure and always happy, —
Of birds and songs and bowers.

(chorus)

It's a happy land, it's a happy land;
It's the Pure Land of the blest,
Where all is love and peace and joy —
A home of sweetest rest!

II

What's the use of weeping?
What's the use to sigh?
With Amida guiding,
We'll reach there bye-and-bye.

III

Trust to dear Amida!
With His loving care,
Shall find its garden path,
And all there pleasure share.

ETHEL TREW DUNLAP.

NEW AGE AND NEW BUDDHISM

"WITH a view to saving Buddhism by ennobling it" Mr. Har Dayal of India made nine proposals in the May number of the *Young East*. One of the most interesting points of his opinions, as expounded in his article, is that he seems to be of the same opinion as some Japanese thinkers of the modern age, who denounce the "traditional religions," criticise the "Buddhism inside the walls of temples," and talk about the uselessness of the "established religions." Moreover, some of them are often audacious enough to predict the nature of religion in the future, or to propose the rationalization of religion. It appears to us that those "modern thinkers" are confident that they can create a religion at a moment's notice: they seem to believe that, if they establish an interesting creed, the people would readily believe in it of their own accord. They are mistaken. A religion is established on the character of its founder, and not on theories. A scientist may prove the absurdity of a religious creed, but the religion itself will exist all the same. A philosopher may organize a religion, but such a religion will not live. On the contrary, a religion will be established even on a poor creed, if the founder of it is a saintly man. But, after a new religion is founded, it is the contents of the creed, and the work it has accomplished that make success or failure of it. Now let us study some of the proposals of Mr. Har Dayal for bringing about reforms in Buddhism.

In the first place he said that we, the Buddhists of modern age, must get rid of the "tremendous overgrowth of superstition that is disfiguring Buddhism at present." On this point we fully agree with him. But, we regret that he put too much value to science, and saw things through prejudiced eyes. One who believes in the spiritual awakening of Buddha can find no reason to doubt the supernatural Bodhisattvas. Buddha was also a human being, though not a common one. An ordinary people has not enlightenment Buddha had. A brief study of the noble life of Buddha will readily show us that Buddha perfectly got rid of illusions. Therefore, we can believe in all the supernatural Bodhisattvas as in the enlightenment of Buddha himself, for Bodhisattva is a smaller Buddha. No one thinks it absurd to believe in a great philosopher or a scholar. Then why can we not believe in a Bodhisattva? Mr. Har Dayal then denounced the Procession of the Tooth in Colombo as another instance of absurd superstition. But we can see no absurdity about it. Is it absurd to worship relics of a great character in history, whom we respect? Is it a sperstition to take good care of things which our deceased parents loved once? Is it absurd to preserve and respect handwritings or paintings by our

parents? As to the "grotesque demonolatry of Tibet" which he also denounced as another instance of surperstition, we do not know exactly what he was referring to. The writer once saw a "demon dance" in Tibet. If this was what Mr. Har Dayal meant to say, we must say that it is only a sort of festival, and has very little to do with belief in Buddhism. Mr. Har Dayal laughed at the common belief in the existence of the "Western Paradise." This only shows that he had no clear understanding of the Japanese belief in it. With such a regrettable lack in knowledge of Buddhist creed, we wonder, why he did not declare the uselessness of Buddhist images? Up to half a century ago, most foreigners criticised Buddhism as idol-worship, because they could not understand that those images were only a means of facilitating the concentration of the thought of worshippers. But Buddhism is not an idolatry, as it is clearly indicated in the teaching of Shinshu Sect, which teaches us to believe in the picture of Buddha than in his wooden image; to believe in the title of Buddha than in his picture; and finally establish belief in Buddhism itself, without the help of title, picture, and wooden image of Buddha. This is also the case with the Japanese belief in the Western Paradise. If you think that Japanese Buddhists interpret the word "western" literally, you are entirely mistaken. While preaching about the happy life in the "western paradise" Buddhism in Japan never forgot to teach that "the paradise is in one's own mind," that "the present world is at once the paradise," that "when the paradise extends in all directions, why you seek it in the Western direction only?" People hostile to Buddhism often laugh at the "happy land on a lotus flower," as was talked about by Buddha. But they do not know that there is no practical meaning in the "lotus flower," and that those words as the "western paradise," and the "happy land on a lotus flower" were only used for the sake of convenience. It is regrettable that many Indian people put too much importance to realism, and easily fall victims to misunderstandings. Mr. Har Dayal advised Buddhists in Japan to get rid of their supersitions. And yet he does not know that nowhere in the East, nay, in the whole world, there are Buddhist believers, so absolutely free of superstitions as the Japanese believers in Shinshu Sect. They do not believe in a god of creation; they do not believe in the last day of judgment by God; they pray neither to Buddha nor to gods; they do not believe in a lucky day or an evil day; they do not believe in carma; they do not believe in anything partaining to superstition. In this sense, the first proposal of Mr. Har Dayal has long been in practice among the Japanese believers in Shinshu Sect. We have no doubt that, he would not have made such proposal if he had known that the "believers in the Western Paradise" of Japan were the only disciples of Buddha having

no superstitions whatsoever. We hope, however, he will understand that we have absolutely no objection to his proposal in question. We entirely agree with him about the necessity of destroying superstitions.

In the second place, Mr. Har Dayal proposed that we should stick to the established Buddhist belief that there is no personal god who created the Universe. He was right. It is the glory of Buddhism that it never preached about the creation of the world, the judgment by a personal god. Buddhism teaches us that the fate of men is their own creation. They need not wait until the last day of judgment. Buddhism teaches that we can go to the paradise or the hell as we choose. Commit evil deeds, and we shall get evil results. Do good deeds, and we shall get happy results from them. Such is belief of Buddhists. Therefore, Buddhism has no eternal hell. The power of a man to do evil is limited, so the punishment of an evil-doer must also have a limit. The idea of judgment is western, and is based on the love between man and wife. Genuine love wishes to give only, and not to get. But the love between man and wife is maintained while he, or she, gets as much as he, or she, gives. So, the God of creation loves man as long as man loves him. Such love necessarily accompanies punishment. But the love of Buddha is the love of a mother towards her children. She loves her children, no matter if they love her or not. The more wicked or defective a child is, the more she loves it, for she does not expect reward for her love. The love of the mother is absolute. The love of man and wife is conditional. Buddha said, "I love all the people, just as the parents love their children." And this absolute love is the source of the limitless mercy of Buddha expressed in his holy words, "I see the majority of men just as I see myself."

In the third place, Mr. Har Dayal preposed that the Jataka should be treated as folklore, because it is incompatible with the Buddhist doctrine that there is no soul. We regret to note here again that he is interpreting Buddhism with the view of a narrow minded scientist of the Occident. Buddha denied the existence of an immortal personal soul for each individual. Buddha denied the existence of substance for each individuality, but not the individuality itself. How can you prove that "Sabbam anattam" is incompatible with the Jataka? We had our individualities in the past as in the present world. This must have been the case with Buddha himself also. The Jataka is the story of the life of Buddha before he got rid of the illusions of the worldly affairs. Therefore, it is very unreasonable to say that the Jataka story is incompatible with "Sabbam anattam." Mr. Har Dayal criticised the popular version of the theory of re-incarnation. If he was sincere when he criticised it, we must say that we cannot discuss Buddhism with him. It needs no explanation that Buddha himself returned to this

world in the body of another individual. But there is no doubt that his teachings, his boundless mercy are working in the minds of all the people ever since Buddha entered Nirvana.

We must confess that we, have been rather disappointed at the proposals of Mr. Har Dayal, for there are no trace of deep thinking, no lessons worth our studying. If Buddhism in the future must be guided by such shallow thinking as above, there will, we must admit, follow immediate degradation of Buddhism. We have been much discouraged by learning through his proposals that the new age is facing religion from such shallow points of view.

J. TAKAKUSU.

JAPAN! BEWARE

(By Mr. N. Subramhanya Iyer, M. A., Editor, the Indian Thinker; Trivandum.)

Poor Japan, the short-sighted imitator of the West, is being forced by her own volcanic policies of centralized industrialism to expand and aggress on other nations' homes. China, her next door neighbour, is her most convenient prey, and she has not hesitated to join the European powers in honey-combing and disintegrating China, of course through economic penetration. And it may be said that she has *equal* need for it. Japan crowds a population half as big as that of the United States of America into a land of the size of California. The mountains which give her beauty fatally curtail her productive power. Less than one-fifth of her territory is arable. If unproductive lands are excluded from the calculation, the density of population to the square mile in three most crowded countries is, England 466, Belgium 702, Japan 2,688. Japan's population increases by 700,000 yearly. They have no outlet. It was believed by Marquis Komura and the government of the time that the Russian war would give Japan a field for colonization, but Manchuria and Korea have not yet absorbed the normal increase of a single year. There is no possibility of materially increasing the fertility of the soil or the area under cultivation, and there can be no overflow by emigration. Japan, as a Japanese writer has said, must either die a saintly death of righteous starvation or expand into her neighbour's backyard.

And she *has* expanded by developing modern industries and exchanging their products for food and raw materials—which is exactly what the West has been doing to the East generally. To China she sells roughly one-third of her total exports. The greatest development of Japanese foreign trade for the past decade has been with China, and circumstances are canalising it in that direction. Her capacity to maintain the standard of living of her people depends on the development of the Chinese market more than upon any other single factor. And it is suggested to her that she should join the other nations, engaged in the economic

penetration of that once great but now forlorn China, in resisting the Bolshevic activities which are interfering with "normal trade conditions." And by "normal trade conditions" is of course meant, conditions that help economic penetration by all and sundry. "Let all partake who can." That is the open door policy of modern civilization. There is no question of *rights* to one's own national home. It is all a question of might—either unmasked physical might or mental might. All the moral element is completely excluded from the domain of practical politics, but is reserved for the Press, pulpit and the platform.

"The sinister political philosophy that emanates from Moscow" says the *Times*, in a vein of sanctimonious sage "does in fact tend to follow the old ruts of what used to be called 'Tsarist Imperialism'." And the paper adds that "it is a point that deserves to be borne in mind by the directors of British Policy." But what is the principle underlying British trade policy, except that of pan-European Imperialism, to put it bluntly? "Mass propaganda" says that great organ of British public opinion "is a form of diplomatic activity introduced into international politics by Soviet accredited agents." Mass propagandism in the sense of mass education, it is too late in the day to object to; and if that propagandism is harmful to those among whom it is propagated, why don't you start a counter-propagandism and convince the Chinese that pan-European imperialism is better than Tsarist or Soviet imperialism? That will be an intellectual and an enduring victory. The *Times* may well take note that the world proletariat movement is come to stay, and will go on from more to more till humanity has the sense to organise itself on the lines of true equality, which can only come from equally-balanced interdependence.

Now what is the way out for both China and Japan? This is a big question to answer. The Japanese writer just quoted holds up his hands and cries in horror, and says "We must either die a sainty death of righteous starvation or expand into our neighbour's yard." What a dilemma. An alternative that would imply that saintliness and righteousness, as expressed in not harming another by dint of one's superior might, is cowardly weakness and unmitigated stupidity, and that, except to the over-sentimental hysteric or religious maniac, expanding into your neighbour's home and aggressive commerce are quite the right things to do. But how do all this differ from the German *Kultur* and the Nietschean gospel, which it was the pious fashion to denounce a decade ago? Is it not possible not to poach, and yet not to perish. We say, yes. Stop mutual-aggression at home by organising society on Nature's lines of *responsible* exchange of mutual *service*, and then practically extend that non-aggression policy outside. We emphasise the words 'responsible' and 'services,' because in those words lies the crux of the whole question. Whichever sex, class or nation that seeks commerce with another, i.e. seeks to deal with another must ask himself, herself or itself, how that commerce or dealing is really a *service* to the other party, and whether, in serving itself, it does so without doing a *disservice* to the other. This is the old Indian policy of both domestic and extra-domestic relationship. If Japan wants to exchange its manufactured produce for the food and raw materials of China, she must, before doing so, ask herself whether the produce she is sending out into China is likely to compete with and thereby prejudice the local produces in China, and whether the food and raw materials she is taking out of China is the surplus after full consumption or so much food and raw materials taken away from the mouths of the Chinese people and the work shops of the Chinese manufacturers respectively. When there is no consideration of this kind between one trading-country and another, it is self-satanising and not other-civilizing, trade. It is a case of wanton indirect war, to which direct military war must be a necessary sequel, as much as night the day. The fact that the China trade of the rest of the world is also of the wrong kind should not induce or encourage Japan to think that she too may well pursue the same wrong lines in respect of her sister and immediate neighbour. Two blacks can never make a white. On the other hand, Japan's strength really consists in regarding herself as *one*

with China, both politically and economically, and never parting company with her either for better or for worse. If, on the other hand, she gets self-beguiled into fancying that her new-fangled Western garb of dress and demeanour has assimilated her company with the West and has entitled her to be treated as one of themselves and therefore into dealing like them with China, now the world's common prey, she will find herself deserted, when there is no more need for her. When Europe has so far consolidated herself to make the alliance of a colored power, red, yellow or brown, superfluous, she will be left severely alone, even though she may be now accepted as one of the five Great Powers on the League of Nations Executive.

This is what Rev. T. T. Brumbagh, a sympathetic American preacher, says, writing about Japan in the *Zion's Herald*. "The most casual visitor to Japan becomes early convinced that Japan is so dependent upon the United States and other nations of the world, that she simply could not fight a first-rate power with hopes of success. Modern warfare requires for victory almost limitless resources of food-stuffs and of clothing, of iron and of steel, of coal and of oil and of mechanical instruments. But Japan, even in times of peace, must import millions of bushels of rice, her staple food, to feed her people. Her territory all together no larger than the state of Montana of which only 20 per cent can be cultivated at all, simply cannot support her fifty nine million people. Japan has no available source of iron from which steel can be made. She has very little coal and almost no oil whatsoever. And in the realm of machinery, Japan's dependence on America and the rest of the world is almost pathetic. Japan does not manufacture a single automobile that is practicable. Her entire army and navy are equipped with American-made machines. The Japanese do not build a single airplane. Her heavy artillery is foreign made for the most part, and her army and navy even are clothed in foreign wools and cottons. Her railroad rolling-stock is made in Germany and her electrical devices, dynamos, locomotives, elevators and so forth, nearly all bear a well-known Schnectady label," and so on.

Let Japan therefore take warning betimes. Let her, like the true Eastern power that she is, and acting in a manner worthy of her traditions, stand for Universal peace, and teach the West the wholesome maxim "Covet not thy neighbour's riches, lest you harm *him* today, and *your own self* tomorrow." All other maxims are only "tinsel bright and cobweb light."

LETTERS TO THE EDITOR

MAHAYANA AND HINAYANA

Sir,—

My letter of April 6 which you printed in the May issue was not intended for publication, otherwise I should have expressed myself in different language. It was a hasty note to you personally, asking if you were open to "publish short articles on subjects of this nature." I must therefore apologise to Dr. Kimura for language which he must have thought careless and discourteous in print. I agree with much of what Mr. Jinarajadasa says regarding the attitude and claims of the Ceylon Buddhists, although as Vice-President of the Besant Theosophical Society he supports teachings which are in many respects the direct antithesis of those originally promulgated by Madame Blavatsky, and a "World Teacher propaganda" which she would have utterly repudiated in every detail.

Dr. McGovern, in the "Manual of Bddhist Philosophy," is very definite on the above question. He says (p. 16) that there is "complete absence of all North Indian mention of the Abhidharma books of the Pali Canon. The Pali school makes very sweeping claims for itself. It claims that Pali was the original language of the Buddha, that the seven Abhidharma works are part of his gospel, and that they were recited at the first council." He then gives facts disproving these claims, and adds: "It is difficult to argue from science, but in any case it can be see that the Pali Abhidharma can never have been consideded the fountain-head of wisdom among the North Indian Buddhists. It was probably composed in South India, where Buddhist philosophy developed on lines of its own." Under "Cosmic Analysis" Dr. McGovern deals very fully with the Buddhist theory of Mind in its two-fold aspect: "—(1) Mind itself in its various divisions, known as Citta or Vijnyana; and (2) Mental qualities evoked by mind in the process of its origination, known as Caitasikas." He defines Manas as Reason, Citta as Mind, and Vijnyana as Consciousness; but in India and Tibet I find the Sanskrit word Manas understood to denote the Mind principle, and Madame Blavatsky adopts it as such in "The Secrect Doctrine" which deals fully with its evolution in relation to that of man.

Yours faithfully,
Basil Crump.

Peking, June 14.

AN APPRECIATION AND ADVICE

Dear Sir,—

I am very grateful to you for the numbers you are now sending me of the first year's issue of your young paper. (I have all but Nos. 1 and 2.) It is of special interest to an Englishwoman to see a paper written by Japanese to the Japanese in English, your aim doubtless being, through the medium of what is coming to be the 'Esperanto' among languages, to spread your home words among interested readers of other nations. Of your contributors, Professor Takakusu has always something of real worth to tell, and I greatly appreciate his giving of the treasures of his knowledge to his people in a language of which he is so fine a master. I am also much interested in the bold and frank youthfulness of Mr. Wakamiya's questions, and wish him well on his watchtower. Very much do I wish well to the way you word the welfare of women, especially as represented by Miss M. Tsuji's letter. And your note on Divorce Nunneries makes me regret we have not such excellent institutions in the West. I beg you will pass on my sincere well-wises to the ladies who are mothering the welfare of their countrywomen in Japan.

I hope it will ever become, from now henceforward, a feature in your paper to word the worth in the religions of other nations, and not to depreciate them. I have observed such a depreciating in some of your "Notes". Men forget, that they do

not add to the value of their own religion by abuse of other religions. He who does this, does nothing to commend his own faith.

I regret I have no Journal of the Society I have the honour to preside over, to send you in exchange. We rarely issue one; it is, in our crowded program, too costly a luxury. I can only send you a Report and a Catalogue of our work past, present and future, and with these my sincere well-wish for the success of the *Young East*.

Your well-wisher,
C. A. F. Rhys Davids.

Pali Text Society, Chipstead,
Surrey, May 17.

SOUTHERN CALIFORNIA LETTER

It seems almost prophetic, at the dawning of the New Age we are just entering, that Theosophical movements should be linked with news of Buddhism, written by the same hand from Sunny California, in a Japanese magazine printed in English.

The great purpose for which Theosophy was born was to act as a leaven to establish Brotherhood throughout the world. The fact that this letter is carrying the friendly greetings, of the Federated Lodges of the Theosophical Society in this half of the state, to the young editors seeking to form a link with their English speaking friends, is fraught with much importance. That the leaven of the Society is beginning to permeate the whole loaf was evidenced at the celebration of the Golden Jubilee Convention of the Theosophical Society, at its International Headquarters, Adyar, Madras, India, during the Christmas holidays last year. There in the unity of spirit, unprecedented in history, the Orient and the Occident met in perfect harmony and brotherhood, without the slightest trace of friction or racial prejudice. Perhaps the most dominant note struck during the festivities was that of religious tolerance and sympathy. Forty-one nationalities, with nearly 3,000 delegates, met under the spreading banyan tree—an open air cathedral—where as many as 7,000 people gathered to listen to the addresses through loud speakers. Thousands of visitors came out from Madras to attend some of the lectures.

One of the most noteworthy services held during the conference was the "Prayers of the Religions," the various religions being presented in the order of their founding. Each morning at seven o'oclock the delegates gathered in the large Hall at Headquarters and united in a common servics, each listening reverently to the act of worship of the others and joining in whenever language was not a barrier.

First, a group of Hindu brothers chanted an exquisite prayer in Sanskrit, addressing it to the Lord of the Universe, to the Shining Being hidden in every creature, to the blessed Angels. Then a Parsi broher went forth and intoned a Zoroastrian hymn of thanksgiving and adoration to the Deity. Then came a member of the Jaina religion with a prayer and salution to the perfect God, to the Master, the Giver of Happiness, and to the Angels. Next a reverently intoned prayer was given by a Hebrew brother, addressed to the God of Israel: "May it be Thy will O Lord our God, and God of the Fathers, to cause us to walk in Thy law and cleave to Thy Commandments." Then the privilege was given Mr. C. Jinarajadasa, as a Buddhist priest and Vice-President of the Society, to chant in the Pali language the Three Refuges and the Five Precepts of the Buddhist Faith. Next came one of the Bishops of the Christian church who read the three Collects, the Ascription and the Benediction used in some Christian churches. A brother from Java, a Musalman in faith, then came forward with reverently clasped hands and recited his prayer to Allah, the Kind, the Compassionate. Lastly a representative of the Sikh religion gave his prayer to the One Supreme Being Whose Name is Eternal Truth. At the conclusion the venerable President, Dr. Annie Besant, chanted the following word:

O Hidden Life! vibrant in every atom;
O Hidden Light! shining in every creature;
O Hidden Love! embracing all in

oneness,
May each who feels himself as one with Thee,
Know he is one with every other.

Again her voice low, deep, and vibrant with power, gave in closing the Benediction of the First Ray which follows: May the Holy Ones, Whose pupils you aspire to become, show you the Light you seek, give you the strong aid of Their compassion and Their wisdom. There is a peace that passeth understinding; it abides in the hearts of those who live in the Eternal; there is a power that maketh all things new; it lives and moves in those who know the Self as One. May that peace brood over you, that power uplift you, till you stand where the One Initiator is invoked, till you see His Star shine forth. Amen.

Throughout the whole service a remarkable atmosphere of devotion pervaded the gathering. As Bishop Irving S. Cooper, of Los Angeles, so well expressed it: "The same gestures of reverence, the same rapt attention, greeted each reader, whether Hindu, Buddhist or Christian. To us standing in that historic hall, it seemed as if each Faith, like a flaming jewel of a different colour, but added to the splendor of the adoring gift held up to God. An inspiring sense of the universal nature of religion made itself felt and for a while the narrow barriers dividing Faith from Faith were gone. It was as if a new spirit had come over the world of religion. A Hindu was still a Hindu, a Buddhist a Buddhist, a Christian a Christian, but the stifling miasma of bigotry and intolerance had disappeared, carrying with it the old diseases of rivalry, contempt and hatred. If this atmosphere of mutual respect and understanding can only be spread throughout the religious world, there is a chance that the Brotherhood of Man may approach its consumation."

Hannah Luella Hukill, M. D.

BOUND VOLUME OF THE YOUNG EAST

Vol. I (Nos. 1—12) of The Young East has now been prepared and is on sale. It will prove useful to all those desiring to know of the present-day life and thought of Buddhists in the Orient. An index is attached at the end of the volume.

Price: 3 yen in Japan and 4 yen abroad per copy including postage.

NOTES

An American Lady's Good Work for Animals

Mention was already made in this magazine (Vol. I No. 7) of the Dobutsu Aigo Kai, a Japanese society for the protection of animals. At the regular monthly meeting of the society held last month, Mrs. Charles Burnett, wife of the Military Attache to the American Embassy in Tokyo, was present as the guest of honour and gave an interesting address. This beautiful and gifted lady, who is well known for her wonderful skill in composing Japanese poems of thirty-one syllables, is a great friend of animals. For years she has been earnestly working for their good as chairman of the Board of Directors of the Japan Humane Society, the objects of which are to encourage the idea of protecting animals and promoting their welfare; to so educate children as to accord rational treatment to animals and to pay due attention to their circumstances; to rouse public sympathy and attention to the distresses of animals and to educate public opinion toward the legislation of Acts prohibiting maltreatment of animals. Mrs. Burnett is no mere talker. She acts herself and shows examples of kindness to animals. For instance, she has so far picked up 179 canine waifs in the streets of Tokyo, fed and kept them at her home and found for them kind homes. In a recent newspaper interview, she said: "If the Japanese are guilty of mistreating animals, it is not wholly their own fault, for they have never been taught as a nation to care for them. In its attitude as a nation toward dumb animals, Japan has a most excellent record. This nation has never indulged in national sports at the expense of animal life to any degree approaching that of many of the old world countries. The children and the people in the street need but a little instruction to make them more careful of their dumb friends. The man in the street in Japan is one of the kindest persons in the world to meet on Life's highway. He only needs to be instructed in the proper care of animals."

What Mrs. Burnett says in the above quotation is quite true. It should be one of the duties of every true Buddhist to educate children and the masses in kindness to animals.

We give below Mrs. Burnett's address above referred to:—

My friends:—It is a great happiness and honour to be your guest this evening, for I know that everyone present feels as I do that *the care for animals is as much of a part of a good man's religion as any other article of duty in the great Law of Love for our fellow creatures.*

As one of our greatest leaders in religious thought, by which the world has benefited, writes: "God is the life, or intelligence, which forms and preserves the individuality and identity of animals as well as men." And the awakening consciousness of this fact seems to be generally stirring the heart of the whole world in these latter years. Simultaneously, attempts (with every prospect of success, thank God!) to

abolish bull fighting, fox-hunting, and every other kind of sport whose price is blood and torture—and to replace them with clean-of-blood and natural, healthy minded sports and games, became subject for societies, and legislation by the courts of Kings and countries and states. Boards of education in every leading community applied for and *adopted laws* concerning humane education introduced into school curriculums. I pray Japan to do this.

And now, I might almost say as *above all else in importance*, I would beg you to work with me to regulate *vivisection* and experimentation (that cruellest of all forms of torture to which animal life is subjected), and against which, I am thankful to be able to say, a great, just-minded army of right-thinking men and women in every civilized western country has risen in solemn protest. One year ago in Washington, I was present at the great Congress of humanitarians held at the Mayflower Hotel, at which were represented some of the most celebrated national and international characters known to the public. Among other things, these busy men and women in the world's affairs were pausing to give battle in the cause against the terrible steel trap form of catching wild animals—and endeavoring to substitute generally among great fur companies and trappers the invention of a humane trap, and the method of farms for the procurement of furs in a humane manner. Japan, having no delegated spokesman, I spoke for her. I virtually promised that in all humane procedure, she would, as far as in her power, *keep pace with every other first class civilized nation.* It was a liberty I know—I knew it then—it took nerve to do it—but where I love I admit no boundaries of form when the path of duty is clear. At that moment it seemed best and right to the heart of the foreigner who loves you and serves you with all her life, to do it —and I am still most surely of the same opinion that it was the only thing to do. And now—I have to ask you to live up to my promise for you. You will—*I know you will*—Japan's "Great Hearts."

I would say, now, that what seems to me to be our immediate future duty is, *to outfit our humane organization properly*, and to get a law passed making compulsory the use in slaughter houses and in any place where animals are killed, of the "*Humane Killer.*" The first one might be imported from England and used as a model here, (with, I am sure, the willing and glad consent of the humane inventor there), if the cost of importation of many was found to be too costly. Also, without delay, to import the *Snow Lethal Boxes*, for use by special arrangement with certain veterinary establishments (until we can get and maintain a shelter for homeless animals), for the merciful destruction of these animals when necessary. My platform in humane endeavor is the *preservation*, not the destruction, of life—but sometimes when the latter seems the kindest and only thing to do at least we should provide the necessary means so that it may be done with the most merciful kindness obtainable.

We have a big work right at hand that is, to oversee or inspect in Tokyo the various Bird and Animal, shops. I recently, after a three days struggle, had released two little deer that had been boxed in narrow, wooden boxes which did not permit of their standing erect or lying down for three weeks. There are now two peacocks boxed in boxes not large enough for the confinement of an ordinary sized hen in this same place. The owner of the shop is a man named Suzuki near Roppongi. He has mony—he has built himself quite a fine house in Azabu with nice grounds to it. His cruelty should have been heavily fined—it would have been in any city of England or America. If a detailed inspector from the Humane Societies represented in Tokyo and an official police from Headquarters will go with me once or twice a month I will furnish the transportation and all the arguments necessary. Just this one thing would save untold suffering among the caged and helpless and speechless victims of the long hot summer's confinement—prisoners, innocent of crime! Will you help me do this? I will come down from Nikko in July and August as often as you wish, to serve this cause.

We can appeal to the big companies which employ teamsters and use animals, to give instructions concerning the treatment of horses

and oxen, and to refrain from overloading, and provide attention for illness or injury to men and animals in case of necessity. *This is only working on the square.* The men of our big enterprises in Japan will not fail surely to live up to the fairest, broadest standard of justice and kindness in those respects.

I have outlined briefly, the work which lies before us. Our duty is clear, and easily possible of accomplishment if we work together.

Buddhism in England

As an unmistakable sign of the headway Buddhism is making in the West, we welcome the appearance in England of a monthly Buddhist magazine.

It is called *Buddhism in England.* The editor is Mr. A. C. March, the sub-editor Mr. Christmas Humphreys and the business manager Miss Aileen M. Faulkner. It is published as organ of the Buddhist Lodge of the Theosophical Society in England with its office at 101 A, Horseferry Road, Westminster, London, S. W. 1. The price is one shilling per copy and the yearly subscription 7 shillings and 6 pence.

The Buddhist Lodge of the Theosophical Society was founded by a few Buddhists with the object of uniting all the Buddhists in the society and with the object of helping to spread the teachings of Buddha in the West. They had at first no idea of publishing a magazine, but as interest in the work of the Lodge grew, it became necessary to find some method of keeping in touch with its members and those in sympathy with its objects who lived away from London. For this purpose a monthly bulletin was started. This was a typed-multigraphed affair, which commencing with about four pages, gradually grew to 24. It developed into a printed monthly journal, the first number of which appeared in April last. The second number, which is before us, contains some interesting articles. Among the more noteworthy are "Buddhism and Vivisection" by Beatrice E. Kidd, "The Theosophical Movement and Philosophy" by Wm. Loftus Hare, "The Doctrime of Anatta" by Christmas Humphreys, and "The Buddhist Scriptures" by A.C. March.

We hope that Buddhists in the Far East, particularly in Japan, will give as much support as possible to the editors and publishers of this magazine by writing for it as well as by subscribing to it. By doing so, they will greatly help to promote the cause of Buddhism in the West and thereby improve relations between the East and the West.

An Unchristian Christian Missionary in Korea

The *Seoul Press* published in its issue for July 1 the following astonishing story of the way in which an American missionary in Korea showed his love of heathens:—

In a local vernacular we recently read an article criticising the conduct of a certain American physician in Junan Hospital, (an institution of the Seventh Day Adventist Church) in South Heian Province, who is said to have punished a Korean boy of twelve years old for stealing an

apple from the hospital garden by writing two Korean characters meaning "thief" on his cheek with caustic silver.

A Japanese paper just to hand from Heijo, confirming the above charge, reports that the incident took place on September 11 last. That afternoon, according to our Heijo contemporary, Kim Myon Syop, about twelve years old, living at Junan, stole into the orchard of the said mission hospital and was caught in the act of stealing an apple by Dr. C. A. Haysmeir and a Korean nurse. Several other children who were in the company of Kim made good their escape, but Kim was bound to a tree in front of the hospital. Dr. Haysmeir then sent for the mother of the poor boy and, on her arrival, threatened that the police would be informed. The mother naturally entreated for forgiveness, when the gentleman insisted on his inflicting a penalty on the boy and wrote in two *enmun* syllables meaning "thief" on his cheek with caustic silver before mother and son were allowed to go. Kim who was at that time a pupil in the local Common School was expelled on the theft case coming to the notice of the school authorities, and we are given to understand that the shameful inscription, having been well basked in the sun before his release, has not only not yet vanished but shows little prospect of speedy effacement. Hearing this it is stated young Koreans at Junan have recently been much excited and were expected to hold a meeting at Eijyu on Tuesday last

In a brief statement attributed to him by our Heijo contemporary Dr. Haysmeir is represented as saying that he thought an inscription with caustic silver would vanish in a fortnight or so, and it was strange that Kim's inscription still showed after the lapse of nearly one year. What he did last year was meant simply for chastisement and he was very sorry that his conduct gave the local people a cause of resentment.

All we can say concerning this matter is that Dr. Haysmeir is a man very poorly qualified to carry on the propagation of a religion which is founded on love. He should be recalled home at once. He is a black sheep and his presence in Korea will prove injurious to the cause of Christian mission in that country. In this connection we note that both the *Japan Chronicle* and the *Japan Advertiser*, the former a British and the latter an American paper, have endeavoured to defend this heartless man by pointing out instances of unkind treatment of Koreans by Japanese. Of course those Japanese, who maltreat Koreans, are to be condemned, but such men are generally ignorant people. But it is another question when a man of good education proves himself a betrayer of the religion he preaches. We must say that it is a poor tactics on the part of the two foreign papers to try, as they have done, to obscure the issue by casting odium on the Japanese.

Japan's Patriotism Greatest in the World

In connection with Dr. Naito's article, which is published in this issue of our magazine, the following cutting from an English newspaper will be read with much interest:—

Chaliapin, the world's greatest bass singer, who is at present in Australia under engagement to J. and N. Tait, may visit China and Japan, if his present season proves successful. According to the Australian press, Chaliapin is reaping a golden harvest, and is being enthusiastically received throughout the Commonwealth.

Chaliapin started from the depths of proverty, and has had all the experience that life can give. Now he is wealthy and famous the world over. Born on the banks of the Volga, without education or any

equipment to fight the battle of life, he earned a precarious existence in many spheres of labor. At times he worked as a shoe maker, then as a baker, and at seventeen haunted railway stations, picking up a scant living as an outporter. Frequently he was on the verge of starvation. Recently, when Chaliapin left New York for Australia, he purchased forty suits as part of his outfit, but he never ceases to remember the days when he lacked food, and a great portion of his income is devoted to alleviating the wants of those less fortunate or successful than himself. Chaliapin is a big man, with a big voice and a very big heart.

America is Poor

The Australian press report part of a speech which he delivered before the Millions Club of New Wales, in which he said: "The more of the world I see, the more I am convinced that the most prosperous country is that country where there is hardship and poverty. This is a queer statement, but true nevertheless. Take, for instance, America, the richest country in the world to-day, materially speaking. This nation is not united as its name implies, nor is it rich, patriotically speaking. There is no true sentiment, no proper culture, no higher education as I know them. I venture to say that the United States would be ignominiously defeated in any test of arms which she may undertake. The fact is a blessing to the world, for what would the condition of the world be if America was as martial in spirit and celebrated in war as, say England and Japan. The industrial and commercial prosperity of the United States is a guarantee of world peace.

Japan's Patriotism

But when thinking of prosperity, in its highest sense, I think first of Switzerland, the oldest republic, and the most contented, on the face of the globe. Secondly, of Great Britain, and her marvellous empire, her far reaching influence and solidity of character. The most sublime gift to the world England has ever given is the beauty and excellence of the English language, the most expressive and widely spoken language today. Thirdly, and lastly, there is Japan. Though not by any means a brilliant nation, individually or collectively, the Japanese have shown the nations of the West, the finest examples of patriotism, blind in some respects though it may be, and a determination to become a power for good, in the history of the world. Rome had less glory than has Japan, today, the champion and mistress of the North Pacific Ocean."

Tobo Bukkyo Kyokwai

A society of Buddhist leaders has lately been organized in Tokyo. It is called Tobo Bukkyo Kkyowai (Eastern Buddhist Association). The following is the prospectus:—

Buddhism was introduced to Japan from India, Central Asia, China and Corea. Its teachings have become the essence of Eastern civilisation. Not only has it a glorious history of three thousand years, but it continues to be the greatest religion, embodying highest philosophy and most profound literature that men have ever had. The Tripitaka is now the subject of study of scholars the world over, and is being investigated from different points of view. There is no doubt that, in the near future, the results of the investigation and study will furnish most important elements of a new world culture. In fact there is no denying that Buddhism has recently been reviving an steadily spreading all over the world.

In spite of these circumstances, however, many Western scholars are not as yet aware of the considerable advance made by Japanese Buddhism. They know more or less about the progress of Buddhism in India, Tibet, Nepal, China and Corea, but as

for the study of Japanese Buddhism little is found in any books concerning Buddhism written by European scholars. Although the characteristics of Japanese civilization have recently come to be recognized in some degree, yet Japanese Buddhism, which constitutes Japanese civilisation and has a value in itself, is yet unknown. Thus even though the study of Buddhism is popular in the world, that of Japanese Buddhism remains neglected, and though Japanese civilisation may be comprehended by the world, Japanese Buddhism will never be appreciated.

Buddhism is now classified by European scholars into two divisions—the Southern and the Northern. The former represents the Buddhism of India, Siam, Ceylon and Burma, and the latter that of Tibet, Nepal, China and Corea. As for Japanese Buddhism, it is regarded as a branch of Chinese and Corean Buddhism. It is true Buddhism was first brought to Japan from China and Corea, but it has made independent progress in Japan for the past 1,350 years. Besides it has made a wonderful development and is completely independent as to its doctrines, philosophy and literature. It possesses certain special features which can never be seen in the Buddhism of India, Tibet, Nepal, China and Corea. Indeed we have in Japanese Buddhism what we call Eastern Buddhism. Furthermore it is in Eastern Buddhism that the greatest progress has been made and the activity of the religion has been shown. This is by no means mere speech, but a solid fact that we see before our eyes.

Japanese Buddhism has been developed by incessant study and constant application by the Japanese nation, and is a great product of culture we may justly be proud of.

It is well known that the history of Japanese culture is fuller and finer on account of contributions by Buddhism. It is high time that the Japanese people should comprehend the spirit of the Buddhism of their own. By understanding it the culture of Japan will be fully appreciated and in the present confused state of thoughts, they will discover the magnet showing the right way they should take.

The establishment of the Tobo Bukkyo Kyokwai (The Eastern Buddhist Association) is thus quite timely. In fact such a society should have been founded a long time ago. The aim of our Association is not sectional study of Buddhism. We aim at making broad and close study of Eastern Buddhism in order to make valuable contributions to the cultural progress of the world. It is our firm belief that it is our duty to give a new and active life to Japanese Buddhism, so that it may keep pace with the progress of times and become a great social and moral force.

Principles

1. The Association has as its object thorough study and world-wide propagation of Eastern Buddhism which was developed by the Japanese race.

2. The Association endeavours to make clear historical facts of Eastern Buddhism which forms the essense of Japanese culture.
3. The Association aims at criticism of matters relating to modern thought and solution of social and racial problems in the light of the spirit of Eastern Buddhism.

J. Washio, President.

Did Christ Visit India?

A recent New York despatch says that Professor Roerich, a well-known archaeologist, who is conducting an American expedition to Central Asia, announces that he has found manuscripts in a Buddhist monastery in Tibet describing the visit of Jesus Christ to India to study Buddhism. Jesus Christ travelled through India preaching and returned to Jerusalem when he was 29 years of age.

There are not a few scholars who think that Christianity originated from Buddhisum. Fuller reports of Prof. Roerich's discovery may confirm their theory. No matter whether Buddhism and Christinity are one and the same, it would be a great blessing if the two religions could co-operate more harmoniously than ever for the spiritual salvation of mankind at large.

Proposed Memorial of the Great Earthquake

An association has lately been organized by many leading citizens of Tokyo with the object of converting the ground of the Military Clothing Depot, where upwards of 10,000 people perished during the great earthquake and fire of September 1, 1913, into a public park. The association hopes to raise the fund needed by inviting subscriptions from the general public.

There can be no more fitting memorial of the holocaust than the proposed park, which, when constructed and opened, will recall to the minds of visitors to it the hell-like scene of that fatefull day and teach them to abstain from a life of luxury and indolence, to provide for unforeseen calamities and to remember the unfortunate victims. It is to be sincerely hoped that the project will be crowned with success.

Japan's Foreign Trade During Past Fifty-eight Years

Japan established a record in her foreign trade of 1925 since she was opened to foreign intercourse, the aggregate amount of export and import done during the year (exclusive of colonies or dependences) being 2,305,589,000 *yen* and 2,572,658,000 *yen* respectively, bringing the total to the amount of 4,878,247,000 *yen*. The Finance Department, to which we are indebted for the above information, has recently made public the result of its investigation regarding the progress of our foreign trade during the past half a century. According to it, the aggreegat

amount of foreign trade recorded during 1868—the first year when Japan opened her doors to foreign countries—was only twenty five million *yen* including fifteen million *yen* of export and ten million *yen* of import. Our foreign trade has since developed to such wonderful extent that by the year of 1925 it had increased in amount by 187 folds as compared with 1868.

The authorities make, for convenience's sake, the following division of five periods regarding the historical records of our foreign trade during the past 58 years.

First Period of Import Excess

This period between 1868 and 1881 saw excess of import over export, it amounting to seventy-seven million *yen*.

Second Period of Export Excess

This period between 1882 and 1895 showed an export excess to the amount of seventy-two million *yen*.

Third Period of Import Excess

This period between 1896 and 1914 showed an import excess to the amount of five hundred and thirty-five million *yen*.

Fourth Period of Export Excess

This period of three years between 1915 and 1918 was a golden age of the commercial and industrial circles of Japan on account of the European War, the aggregate amount of excess of export over import being as much as 1,408,000,000 *yen*.

Fifth Period of Import Excess

This period between 1919 and 1925 established a record in import, owing largely to the earthquake catastrophe, the aggregate amount of excess of import over export reaching 2,524,000,000 *yen*.

In short, the aggregate amount of export and import during 58 years since the begining of our foreign trade to the end of 1925 was 25,760,000,000 *yen* and 27,817,000,000 *yen* respectively, bringing the total to 52,578,-000,000 *yen*.

Our Contributors

Dr. Torajiro Naito is a professor in the service of the Imperial University of Kyoto. He is an authority on Chinese philosophy and literature.

Miss Ethel Trew Dunlap is a poetess of note in California. She is a great friend of coloured races and has persistently advocated equality of races. She has kindly contributed to this magazine some of her recent poetical works, of which we publish in this issue one relating to Buddhism. Another poem of hers we had the pleasure of publishing in Vol. I No. 12.

Dr. Hanna Luella Hukill is a physician. She is the first lady who successfully made the fight alone for the admission of women to the Medical College of the University of Illinois, and admitted in that department of the university and received her degree therefrom. Seven years ago she took a course in chiropractic and had the degree of D. C. conferred on her. The last four years she has delved deeply into metaphysics through theosophy.

Book Agency.

For the benefit of the readers of the *Young East* abroad we are prepared to receive orders for the undermentioned books as well as for any other publications issued in Japan :—

A Historical Buddhist Atlas of India
containing a complete Index in Chinese and Roman characters.
Yen 2.80 post free within Japanese postal limits.
Yen 3.20 to foreign countries including postage.

A Historical Buddhist Atlas of China
containing a complete Index in Chinese characters.
Yen 2.80 post free within Japanese postal limits.
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Yen 18 in Japan, $10 or £2 abroad, including postage.

The Young East Publishing Office, Hongo, Tokyo Japan

PUBLISHING OFFICE:
The Young East Publishing Office
Y. M. B. A. BUILDING, SANCHOME,
HONGO, TOKYO, JAPAN.
Cable Address: "Paradesha" Tokyo.
P. O. Transfer Account: Tokyo 71542.

Rates of Subscription
(Postage inclusive)

Within Japanese postal limits :—		To foreign countries :—	
One copy	yen 0.30	One copy	yen 0.35
Six months	„ 1.60	Six months	„ 2.00
One year	„ 3.00	One year	„ 4.00

Rates of Advertisements

	One page	Half page	Quarter page
One insertion	yen 80.00	yen 45.00	yen 25.00
Six months	„ 400.00	„ 225.00	„ 125.00
One year	„ 700.00	„ 400.00	„ 250.00

大正十五年七月六日 印刷納本
大正十五年七月八日 發行

東京市本郷區三丁目五番地
發行兼編輯人 佐野甚之助
東京市麹町區内幸町一ノ四
印刷人 秋本宗市
東京市麹町區内幸町一ノ四
印刷所 ヘラルド社

發行所 東京本郷三丁目五番地 ヤングイースト社
振替口座東京七一五四二番
電話小石川七六〇三番

定價			
内地	冊數	定價(郵税共)	
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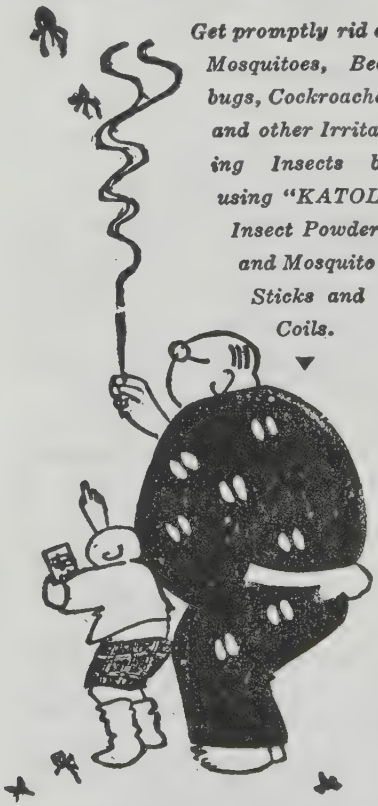

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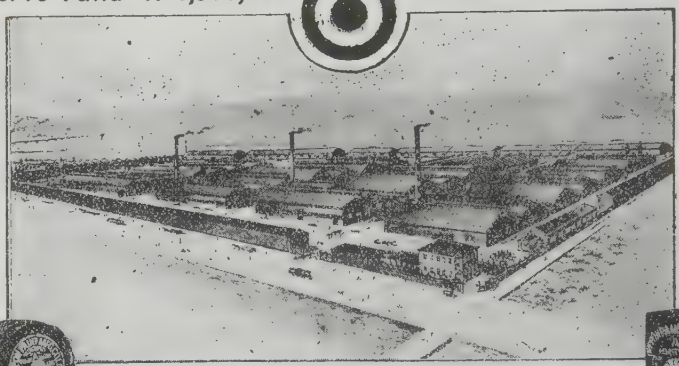

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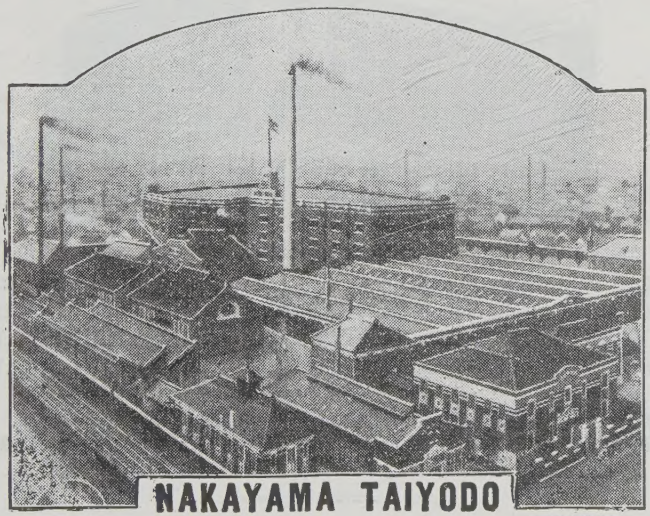

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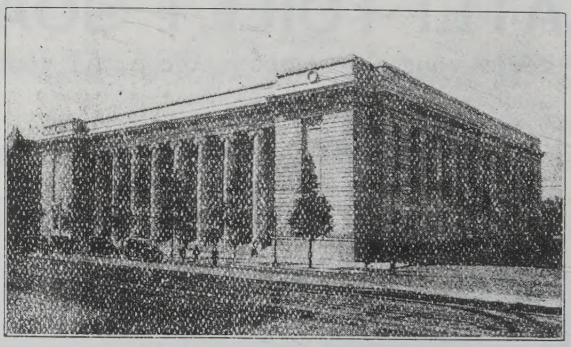

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